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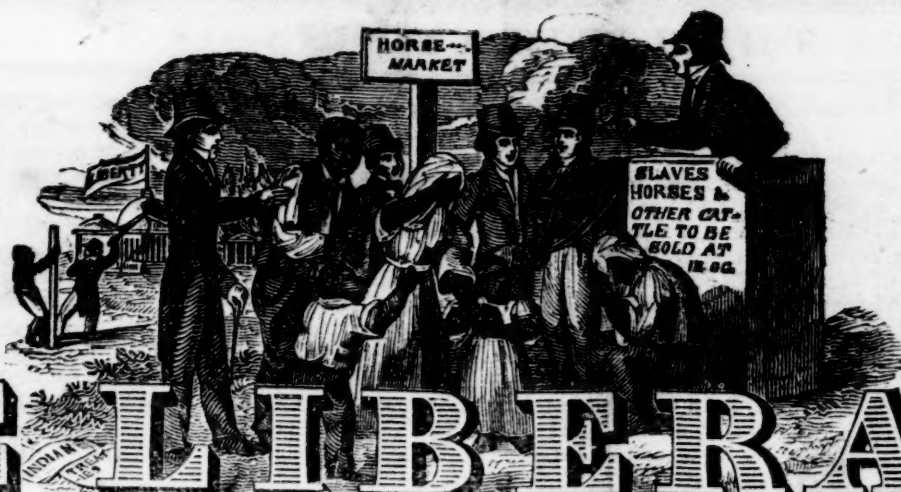
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THE LIBERATOR.

VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 38.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

[SATURDAY, SEPTEMBER 21, 1833.]

THE LIBERATOR

IS PUBLISHED WEEKLY,
AT NO. 11, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

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from the frequent impositions of our enemies. Those,
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THE LIBERATOR.

[From the Columbia (S. C.) Telescope.]

LIBERIA AND THE AFRICAN MISSIONARY.

The following is accurately the substance
of what passed, in the late meetings of the
people of this town, on the subject of an in-
cendiary sermon, preached amongst us, on
Sunday night, 25th ult.

At a meeting of the citizens of Columbia,
on Monday evening the 26th inst. in pursu-
ance of a public notice, Col. J. J. Chappell
was called to the chair and Jos. W. Lesesne
appointed Secretary. Mr. Edward W. Johnston
stated the object of the meeting to be, to
take into consideration a Colonization sermon
delivered in the Presbyterian Church by the
Rev. Mr. Pinney. From the evidence of several
gentlemen who were present, and testi-
mony obtained from other sources, it was sat-
isfactorily established that the sermon in ques-
tion was a deliberate attempt to propagate
principles of the most dangerous and repre-
hensible character.

(We will here interrupt, for a moment, the
official statement of proceedings, in order to
give details of testimony, which subsequent
events seem to render necessary.)

The Reverend Gentleman went to Liberia,

about a year since, with a ship load of eman-
cipated blacks. He scarcely went at all into
the interior of the country. The rainy sea-
son coming on, he left the colony for this
country, and arrived in July.

His sermon, upon the subject of what he had
seen in Africa, was announced, in the church,
after the morning's services. The notice
was given in the presence of blacks as well
as whites. A written invitation, to hear his
account of Africa, was sent to the colored
members of the Baptist Church. In conse-
quence of the notice and the subject, a most
unusually large assemblage of blacks was
collected. A good many whites also attended.

Rev. Mr. Howe, (of the Theological Sem-
inary) prefaced the gentleman's sermon by a
prayer. The former seems to have admon-
ished Mr. Pinney, that any thing relating to
the Liberia Colony would be dangerous, and had
better be avoided. Mr. P. replied, that he held
himself bound to touch upon the subject. He
preached a very long narrative sermon; in
which he set out with a description of the na-
tive African population; the country that they
inhabit; their condition; their manners and
habits; their vices and their wretchedness.
He described their moral and religious degra-
dation, and the filthiness of the food upon
which they often subsist.

Passing from these (of which he had seen
but little) he came to the Monrovia establish-
ment; giving a much longer and more minute
account of it. He described its soil, situa-
tion, and climate; the advantages that it gave
as a point from which Africa may one day be
christianized; the hopes that it offers, of be-
coming by and by, the nucleus of a great na-
tion.

Entering afterwards more minutely into the
circumstances of the colony, he gave other
particulars, not precisely proper to be publish-
ed; since they were such as the meeting
unanimously condemned, as dangerous to
utter.

These particulars, distinctly established by
the very accurate testimony of one gentleman,
were confirmed, beyond all question, as well
by the concurrence of several who warmly
condemned the character and tendency of the
discourse, as by the admissions of others who
regarded it as innocent, and defended and ex-
plained the Missionary's conduct and lan-
guage. Of the two who took this ground,
however, it is but fair to say, that one avo-
wed himself entirely in favor of the Coloniza-
tion Society, which he called 'the parent of
Southern safety.' The same individual, (Mr.
F. R. Goulding) also testified very warmly in
favor of Mr. Pinney's character and southern
feelings. He also denied that any invitation
had been given (as alleged above) to the col-
ored members of the Baptist Church, to come
and hear Mr. Pinney relate what he had seen
in Africa. He declared that the invitation
sent was written by his own hand; and that
its purport was, only to ask them to attend the
Sabbath School. He averred that if the note
could be found, it would prove the correctness
of what he had stated.

The note had been torn up, by one of the
gentlemen to whom it was addressed. The
next day, however, he collected all the frag-
ments, so as to make it out, as follows, with-
out the loss of a word.

'Dear Brother:

Please inform the colored people of your
church, that Mr. Pinney, a gentleman who
has been to Africa and just come back, will be
at the Sabbath School, this evening, and will
tell them what he has seen in Africa.

(Signed) F. R. GOULDING.'

In the course of the above examination, the
facts disclosed turned the public attention,
with increased suspicion, upon the Sunday
School for negroes, which has repeatedly be-
fore excited the jealousy of our citizens, and
the disapproval of our town-authorities. This
led to the introducing of the second series
of resolutions in the proceedings, to which we
now return.

After a thorough examination of evidence
as to the character of Mr. Pinney's sermon,
and attempts to vindicate Mr. Pinney's con-
duct by several individuals, the following res-
olutions were proposed by Mr. Edward W.
Johnston, and unanimously adopted.

Resolved, that the people of this State will
endure no interference with their slaves, be
its form and pretence what it may—

That of that property, we, and not foreign
fanatics, are the proper guardians.

That if the negro is to receive the gifts that
lift his condition towards freedom—the gifts
of intelligence, and even of piety—he must
receive them in a manner compatible with our
safety and his own; and therefore from us,
not zealots from abroad, who are ignorant of
everything, except their own peculiar trade
of making glory for themselves out of the mis-
chief they do to other people.

That thus repelling external interference,
in general, we will not tolerate, especially the
filling the ears of our negroes, with the false-
hoods and delusions of a hypocritical Society,
that Jesuitically passes itself for one thing in
the South, and the very opposite in England
and the North.

That in the present excited state of popu-

lar feeling in the South, the attempt which we
have just witnessed, to introduce the subject
of Colonization into our State, is one of sin-
gular effrontery; nor less, amidst the late dis-
avowals of the North, an attempt of the worst
treachery.

That if Colonization were honestly preach-
ed amongst us, it is to the master, not the
slave, that it would address itself.

That we will not, however, permit the no-
tion to be uttered amongst us; and will pun-
ish any attempt to propagate it, no matter how
subtly contrived.

Resolved, that the foregoing Resolutions be
published in the Times and Gazette and Tel-
scope, and that a copy thereof be sent to the
Rev. Mr. Pinney.

The foregoing resolution was then proposed
by Mr. C. O. Duke.

Resolved, that this meeting disapprove of
the teaching of negroes in any manner, to
read or write, or of the holding of any unlaw-
ful assembly for any purpose:

Therefore this meeting do recommend to
the Town Council of the town of Columbia,
to pass some such ordinance as shall effectually
put a stop to the instruction of the colored
population of this town:

And that this meeting do pledge themselves
to sustain the Council in such a measure,
which was unanimously adopted.

JOHN J. CHAPPELL, Chairman.

Jos. W. LESSENE, Secretary.

The above closed the proceedings of Mon-
day night. The public meeting was large
and highly respectable; the investigation was
conducted with perfect order, fairness and
good temper; and though there was much de-
bate, the decision of the meeting was clear
and strong. Mr. Pinney was very fairly rep-
resented by a number of the students of the
Seminary, who were present; two of whom
gave evidence in his favor, or explained the
testimony; while he was also defended by a
citizen. Had he chosen to attend in person,
he would have been respectfully received.

On Tuesday morning the proceedings
above given were sent to Mr. P. and seem to
have reached him, without his giving any
symptoms of such respect (in the way of
vouchsafing a reply) as persons merely pro-
fane usually think due to a large body of re-
spectable citizens, even though they may not
have been outraged and disquieted by the in-
dividual, who further treats them with contempt.

In the course of the day, a respectable per-
son made known the fact, that Mr. P. had de-
clared to him, after the meeting was over, that
he would remain in Columbia, during the entire
week, to defend himself, and that he would
preach the Sermon, for which he was assailed,
through the entire South.

Upon this, to get rid of him as quietly as
possible; or (that failing) with a view to an-
other public meeting, that should compel his
departure; and in order to be able to lay be-
fore it distinct information of his purposes, a
number of the most respectable inhabitants of
our town joined in writing him the following
note:—

'To the Rev. Mr. Pinney:

Sir,—The undersigned Citizens of Co-
lumbia, are desirous of knowing what are
your intentions with regard to the resolutions
passed at a public meeting last night, a copy
of which has been sent to you.

Feeling deeply interested in this matter, we
shall expect an immediate and specific reply
to the above; and also to know what are your
intentions as to remaining in this town, or
preaching here or elsewhere, upon the matter
of the Resolutions sent you.

Signed by T. H. Wade, John J. Chappell,
Jos. Black, E. H. Maxcy, Ed. W. Johnston,
Benj. Johnston, Joseph W. Lesesne, James
D. Treadwell, James Boatwright, John M.
Weston, Nat. Ramsey, W. J. Middleton, T.
Harrison, L. McCoy, John S. Lot, S. S. Mc-
Cully, E. Friday, H. Newell, J. M. Roach, A.
Herbomont, Stephen Debruhl, Benj. R. Hart,
S. H. Maxcy, Samuel Percival, James John-
ston, James Smith, E. B. Clapp, G. L. A. Dav-
is, A. S. Johnston, James S. Guignard.'

To the committee who delivered the fore-
going to Mr. P. he replied, that he did not
conceive himself bound to answer any such
communication. The gentlemen asked whether
they were to bear back that, as his reply?

He answered that he had no other to make.

This result being ascertained, another pub-
lic meeting was assembled by a general move-
ment among the citizens. It was made as
regular and formal as possible: the greater
part of the municipal officers attending, and
the Intendant being placed in the chair.

Mr. E. W. Johnston gave, for the benefit of
those not present at the first meeting, a state-
ment of the evidence then obtained. He asked
if it was wrong. No exception was taken
of it that was wrong. No exception was taken
of it that was wrong.

The following communication from the Rev.
Mr. Pinney was submitted.

'To the honorable the Intendant and citizens
of Columbia, at a Public Meeting, August
27, 1833.'

(Here followed a copy of the letter signed
by thirty citizens. He then continues)

'The above is a copy of a communication

handed me this afternoon by Messrs. Lesesne
and Johnston, and signed by some others.

Being a total stranger in this place and un-
acquainted with the character of the authors and
signers, and had I been ever so anxious to
have replied—the questions, as my fellow citi-
zens will perceive, are altogether unauthorized.
Had any public authority made the re-
quest, I should have taken no time to reply.
It may be pleasant to the assembly to know
that a reply to the Resolutions is in the hands
of the Printer, and will appear with them. I
fully believe it will be satisfactory to the
Southern community.

(Signed) J. B. PINNEY.'

It was urged, in reply to this, that the meet-
ing (treated as it had been, and regarding Mr.
P. as it did) could not consent to look, in its
proceedings, to a reply that could not yet see
the light for three or four days, and was
likely to be the very opposite of satisfactory,
when it came. Its immediate production was
insisted on, and finally yielded. The letter
will be found, with some comments, below.

His pretended defence but real attack, was
treated by the meeting as most ungentlemanly
and unwarrantable; and, in every way, a
flagrant aggravation of the Rev. Gentleman's
ill-conduct. The following Resolutions were
thereupon introduced, by Mr. Lesesne, and
adopted, after some discussion of other modes
of proceeding.

Resolved, that in the opinion of this meet-
ing the conduct of the Rev. Mr. Pinney has
been reprehensible to the last degree—that
he has treated with contempt the names of
many respectable citizens, and entitled him-
self in every way to the unqualified censure
and reproach of this community.

Resolved, that we regard this man as a
dangerous character, against whose machina-
tions it is our duty to defend ourselves as
against the unholy attempts of the midnight
incendiary—that we believe his conduct has
already been productive of serious evil among
us, and that this meeting do therefore give
official notice to Mr. Pinney, that he should
leave the town immediately.

Resolved, that the proceedings of this meet-
ing be published in the Times and Gazette
and Telescope papers.

It was further resolved, that a committee of
three persons be appointed by the Chairman
to convey forthwith to Mr. Pinney, the sense
of this meeting, and present him with a copy
of the foregoing resolutions. Whereupon the
Chairman appointed the following named gen-
tlemen.

JOSEPH LESSENE,

E. H. MAXCY,

A. S. JOHNSTON.

The meeting then adjourned.

M. H. DELEON, Chairman.

J. D. TREADWELL, Secretary.

A party remained together after the ad-
journment for the avowed purpose of possess-
ing themselves of the incendiary's person, and
inflicting upon him some token of public in-
dignation, such as might disgrace, without
hurting him. It had been understood that he
would quit town late that night in the Augus-
ta stage. The stage was intercepted in its
way out of town, but it contained not Mr. Pin-
ney. That pious individual had begun to
think, at last, that the honors of martyrdom
were impending over his head somewhat too
closely. He took refuge that night in a coun-
try-house, about two miles from the town;
and is said to have next day pursued his path
of peace by private conveyance and a more
private road.

MR. PINNEY'S REPLY TO THE RESOLUTIONS.

COLUMBIA, Aug. 27, 1833.

Mr. Editor—Sir, a copy of some Resolutions
passed at a public meeting in the Town Hall
of this city on the 26th inst. having been
handed me, duty to the public and the cause
of truth, calls for some remarks. Were I
alone concerned, the matter might rest fore-
ver unnoticed. But the interest of the Society
with which I am connected, and which the
Resolutions are calculated deeply to injure,
do not leave me at liberty to remain silent.

As the Resolutions are to appear in the
Journal of this place, I claim the privilege of
a reply in the same and at the same time.

The evident tendency of the Resolutions is
to represent me to the public as an Agent of
the Colonization Society and a Northern man,
and thus to excite suspicion and dislike. Sir,
did not the movers of the resolutions know
that neither was true? If they knew it, the
mis-statement was wilful. If not, in what light
ought they to appear to the community—moving
resolutions calculated to injure a religious
society, and excite odium towards an unof-
fending citizen, without a knowledge of facts
in relation to either.

Sir, I am a Southerner by birth. My colle-
giate course was commenced and finished in
the university of Georgia. My feelings are
deeply interwoven with her interests and
prosperity. With what appearance of
truth then are the epithets 'foreign fanatic'
and 'zealot from abroad' applied to me?
How utterly gratuitous! How false!

I deny, unqualifiedly, the imputation of in-

* See Resolutions 1 and 2.

termeddling with slavery (contained in Reso-
lution 1;) and call upon the mover of it to
point out one word or sentiment in relation to
slavery or applicable to our slaves.

I deny the existence of any connexion be-
tween myself and the Colonization Society,
(termed in resolution 3d 'the hypocritical So-
ciety;') and assert that not a word in relation
to the Society was uttered in my discourse
last Sabbath evening. The charge therefore
of 'singular effrontery' and an 'attempt of the
worst treachery' insinuated against me in
Resolution 5, are unfounded, calculated to
deceive, and ought to be retracted.

Having thus noticed the main points of er-
ror, I might leave the matter to a candid pub-
lic. But, sir, the threat of punishment and il-
legal violence, contained in Resolution 7, de-
mand some notice.

In what country—in what age—under what
institutions do we live? are the scenes of '96
of infidel France—and the guillotine—to re-
commence and be enacted in America? Have
we courts of law? Have we legislatures? Why
then does a public body, called by I know
not whom, and unauthorised either to
make laws or inflict punishment, threaten vi-
olence?

In the present case, I leave the event with
God, and shall proceed on the business of my
agency. I have only a few words of explana-
tion as to my real object.

The foreign Missionary Society establish-
ed at Pittsburgh, Pa. by a portion of the Pres-
byterian Church, resolved, a year since, to
commence the work of evangelizing Africa
by planting a mission on the western coast.
Under their direction I have visited some of
her degraded inhabitants, and returned, last
July, to this country. My design now is, dur-
ing my short stay in America to lay before
the churches a true statement of the miseries
I have witnessed, and to solicit their assist-
ance in the benevolent attempt to christianize
Ethiopia.

With these remarks, I cheerfully submit the
matter to the decision of an impartial public.

JOHN B. PINNEY.

COMMENT.

We must vindicate our town, as well as we
can, from this most courteous of clergymen;
this formidable churchman militant.

It will be remarked, in the first place, that
he holds himself bound to no courtesy towards
the community in which he was, at least,
kindly received. Had we been even Turks,
it would scarcely have become a christian
minister to trample upon the feelings of a
whole population, and force upon them things
which they regard as seriously threatening
their safety.

The third paragraph indecently imputes to
the Resolutions, adopted by our citizens, a
meaning which cannot be fairly deduced from
them; and then proceeds, with a still grosser
indecorum distinctly to intimate, that the Res-
olutions were wilfully false! Most christian,
certainly, and most clerical! Is the gentle-
man, with his boasted Southern birth and ed-
ucation, not aware that the terms at which he
seems so apt, are such as Southern men meet
only with a blow? And does he not also
know, that the member of a profession, exempt
from personal vengeance for such affronts,
must be only still more a blackguard than a
coward, when he thus employs them?

The 4th paragraph asserts him to be of
Southern birth. It may be so; although we
have information coming from one of his
friends, which avers him to have been born in
Maryland, and educated chiefly there. Be
this true or not, the gentleman, certainly, is
not a native of this State, and the falsehood
with which he again charges us, is therefore
clearly a second time his own.

The fifth paragraph denies absolutely all
intermeddling with any thing relating to slav-
ery, or even applicable to our slaves.

In reply to this, we can only say, that the
entire testimony of every individual exam-
ined, whether friend or foe to Mr. P., made it
perfectly clear to all the assembly that Mr.
Pinney did precisely what he denies; and that
too to much extent, and in a dangerous man-
ner.

The 6th paragraph denies all connexion
with the Colonization Society, all utterance
in his sermon of one word in relation to it.

As to the Society, the whole evidence sat-
isfies the assembly that, while disavowing all
connexion with it, he was very effectually do-
ing its work.

The 2nd point of disavowal is a miserable
evasion. Literally, he may not have spoken
of the Colonization Society; but he gave an
ample account of their colony; and mention-
ed, among other things, the opinion of an in-
telligent man and skilful physician residing
there, that, for the objects of the colony, one
of the West Indies might be adopted, in place
of its present seat.

The demand, of retracting the 4th resolu-
tion, is certainly a modest one.

So far of 'errors' merely. The gentleman
next proceeds to something more serious—our
heresies. His 8th paragraph pretty distinct-
ly intimates, that our poor town's people are

nothing but a pack of Infidels and Revolutionists.

Yet (now we think of it) this mild and liberal gentleman is a stranger in our community. He did not know, certainly, who were present at our town meeting; and had he known their names, how would he so suddenly have penetrated into their consciences? Besides, has he not avowed in his subsequent letter, that 'being a total stranger in this place, and unacquainted with the citizens, he was of course ignorant of the character,' &c.

Ah, Mr Pinney! you are ignorant of the character of these gentlemen, when you wish to evade the fact of their high respectability; and the very next moment after, you are as familiar with each man's heart as with your own fingers!

Let, however, we should be accused of imitating the very bad example which the Rev. gentleman has set us, and charging him with more than the words convey, we add this further part. Another passage, still more distinctly conveying the charge, originally existed, in the letter; and though scored over, is still legibly as follows, after the words, 'attempt to christianize Ethiopia.' 'Surely,' (it says) 'none but an Infidel or an Atheist will denounce such efforts.'

It will not be overlooked by an intelligent community, that neither the gentleman, nor his friends for him, have made any explanation of his real opinions about Colonization or Emancipation. A word of disavowal here was not more easy than it was necessary.

Finally, we ask any gentleman, of any occupation or persuasion, to review this person's conduct and his letter; and to say, if he has ever seen a grosser or more obstinate outrage inflicted upon the peace of an honest and quiet community? or whether any other instance so flagrant can be shown, on the part of any citizen (even the lowest) of the utter and insolent disregard of the feelings and wishes of a whole town, alarmed and insulted by the perversity of this mischievous intruder upon their customary tranquility?

[From the Lowell Observer.]

SLAVERY.

It has been frequently said in our presence, that it will not do to free the Slaves to overrun our country and to intermingle colors by marriage, &c. The best answer to such talk is to point to the South, and ask whether there is not, probably, much more commingling of colors by adulterous connections than would exist if masters had no power over their Slaves to force them into the gratification of their foul lusts? The whites of the South shrug their shoulders, and cry out against the marriages which would take place between their children and the colored people, if they should become free from the reproach of servitude; but they are not ashamed to live themselves with their Slaves in a state of concubinage. And they are not ashamed to sell their own children—the fruits of their illicit intercourse—as Slaves. Thousands thus every year sell their own children, and then turn to the North and tell us not to disturb them—to 'let them have their own way!'

But we will not do it. We dare not do it. The echo of their nameless crimes shall be pealed on their ears till they are tired of its reverberations and relent. The American people are arousing. Even England is pointing at our Constitution and crying, 'shame on your inconsistency!'

We are told that we are 'the Northern nullifiers who would nullify the Constitution!' We mean to do no such thing. But we mean that it shall be altered; and if, when it is altered and the Slaves are declared free by the majority of this nation, the Southern States secede, who will be the Nullifiers then?

Call us names, gentlemen, if you please; we will not stop raising the cry of alarm so long as Satan holds 2,000,000 of our own immortal race in chains! We believe, as we have before said, that we must despair of any good influence in regard to the religious instruction of the Slaves which Slaveholders may try to exert. We do not believe that even the beloved Skillman now looks from his place of glory with complacency upon the course he pursued in relation to the Slaves he held. He bought them, truly, at their request, at their entreaty even, but he held them as Slaves, when he ought to have held them only as his voluntary and hired servants. His example, doubtless, gave still greater confidence in the system of Negro Slavery to the minds of those who possessed no religious principle. But we trust 'the recording angel has blotted out this sin forever!' The religious holder of Slaves does more injury than any other, because he gives to the system, the sanction of his religious profession. God forbid that we should say that no Slaveholder is a Christian! We think, however, that he can commit no greater sin and receive the grace of eternal salvation. (1)

Perhaps we speak strongly, but the case requires it. It seems as if many were determined that all our efforts to awaken the nation to a sense of justice should be rendered nugatory.

It is represented unfairly, and, as we think, unjustly, that those who are in favor of Anti-Slavery are few in New-England, when it is our decided impression that more than half of the people of New-England are Anti-Slavery men. (2) They are in favor of immediate abolition—they think that it is unkind and unjust to wait a moment longer. They do not believe that the Slaves would be hard to manage, if immediately converted into free citizens and subjected to our common Government and laws. They believe that if the Slaveholders wished to free their Slaves, they could do it without dreading the result except as to their moment interest. Our numbers, therefore, are misrepresented. We are only waiting for the formation of a National Anti-Slavery Society (which will soon be accomplished) to throw our whole influence into it. There are some things in the Anti-Slavery Society already formed, which we doubt not will receive a proper revision soon. (3) Those who have taken the liberty, repeatedly and unkindly, to nickname the Anti-Slavery Society 'Anti-Colonization Society,' may reap their own harvests, and 'glory in [what to others appears] their shame;' but they will see the cause of Anti-Slavery triumph, in the face of the hor-

rors of the *Canterbury Inquisition* or of Editorial misrepresentation.

In order to enlist the sympathies of the good against us, inferences are drawn illogically from our remarks, which makes us oppose some of the greatest and best men who have lived in our country. We would only say to those who come within the influence of such representations, read what we write and draw your own inferences. We cannot, we will not desist from our efforts to break the fetters of the Slave. They shall be free. The God of our country has so decreed; may he hasten his own work and bring it to its accomplishment!

(1) We do not pretend to decide how far a man may be left to go in the path of wickedness, and yet be a Christian. David committed murder; Solomon loved strange women; Peter denied his Savior; and Newton was engaged in the African slave-trade. These men had no just claim to be called Christians, while perpetrating their crimes; neither have slaveholders any just ground for such a claim, while they are constantly violating the command, 'Thou shalt not steal.' Whether they are Christians, is known only to God; we can only judge them by their fruits.

(2) We think 'more than half of the people of New-England' would be 'Anti-Slavery men,' if they understood the subject.

(3) Will not Mr. Southmayd tell us frankly to what he alludes?

[From the Portland Courier.]

COLONIZATION IN 1824.

MR. SMITH:—Many people erroneously suppose that all those who oppose the American Colonization Society have been induced to do it by the influence of Wm. Lloyd Garrison. I admit that he has done much, very much, to enlighten the public mind on this subject. He has convinced many that it has no tendency to abolish slavery or to enlighten the free blacks in this country, and induced them to seek for some direct and efficient measures to accomplish the great work. Many opposed the Society while he was its friend. The following extract is from the Portsmouth Journal of 1824. Please insert it in the Courier and oblige a subscriber who has no 'lurking suspicion,' but a positive belief founded on an examination of the Society's own documents and several years reflection that 'all is not right.'

'There is in truth something about the American Colonization Society which we cannot understand. As defended by the able writer of the North American Review, its design appears not only praiseworthy but practicable. But when we find advocates for slavery in Missouri among its most zealous friends—when we find it encouraged and patronized by South Carolina, a State that has passed a law to seize and sell free negroes for slaves; and in Charleston, a city that has made it penal to teach a slave to read or write; and now when the members of the Society think it necessary to dismiss an agent because he has corresponded with the free government of Hayti—we cannot prevent a lurking suspicion that all is not right.'

ABOLITIONIST.

[From the Emancipator.]

THE NEW SYSTEM OF COLONIZATION.

I have lately heard a development by Mr. Latrobe, Corresponding Secretary of the Maryland State Colonization Society, and member of the Board of Managers of the American Col. Society, of a new plan of operations to effect the removal of the colored population to Africa. I am disposed to send you a brief account of his remarks, which occupied an hour and a half, that the friends of immediate abolition may see that their opposition is producing more effective operation on the part of these men to complete, as some of them suppose, the removal of slavery—that many of our allegations against the national society are substantiated by one of their managers,—and that we may be early prepared to discuss the subject under its new aspect. I have not given every thing in the same order in which it was delivered, but will vouch for my general correctness.

Mr. Latrobe said that the Maryland Society had found that the Liberia colony was not sufficient for the best scheme of colonization. Because, that as it could not receive more than a thousand year, without ruin to itself, Maryland could not send off a thousand a year even if she had that number; for respect must be paid to other states who had interested themselves in the plan. Because, if we ever shall be able to send off more than a 1000 a year, we should have to interfere with the present government of Liberia; and the colonists are already jealous of their rights, and cause difficulty for the Society. They have resolved, therefore, to establish a colony at Cape Palmas, (the best location on the whole western coast of Africa.) This colony will be entirely independent and irrespective in its operations of the general society, or of the Liberia colony. Entire abstinence from ardent spirits is to be the condition of admission to its privileges. It will colonize only the blacks of Maryland. It is desired that each State should thus singly take into its own hands the charge of colonizing its own population, without the aid of any commissioners like the general Society. The North is to take no part in the plans of any of the States, except that they may contribute money when solicited by these States. The American Colonization Society will not be opposed by Maryland, but if this plan should be adopted, its operations would be chiefly unnecessary.

The advantages of this plan are supposed to be numerous. The Southern States like no kind of co-operation in relation to the blacks. If, therefore, individual slave States engage, all jealousy will be removed, and as much money obtained. The A. C. S. has had as one of its greatest difficulties, to try to please both the North and the South, at the same time. Those sentences quoted in the scurrilous anti-slavery pamphlets from our documents, as supporting slavery, are sentiments which I know to have been put in to render the cause palatable to the South. When gentlemen came from the

North who wanted to have a distinct avowal of our design to remove slavery, to pacify them we are obliged to put some smooth resolution into their hands and request them to make a speech at the annual meeting. At the last meeting of the Society, it was voted that the new managers, chiefly friends of emancipation, should be requested to resign, by I believe 69 to 65. But abolitionists were obliged thus to vote with the majority lest there should have been an avowal of the plans of the Society. If such an avowal had taken place, there would have been an explosion. The new managers, however, did not think it best to resign, and when a question which involved the subject of such an avowal came up in the Board, even with their new strength, the vote stood six to seven. Gentlemen at the South I know are preparing to come on the next meeting to effect an explicit expression of the Society's intentions; and if the subject should be again agitated, it must result in an explosion!

Mr. Latrobe inferred from these and other facts that another plan, such as he had proposed, should be pursued, so as to obviate the southern jealousy that exists against northern interference, and yet such an one as would allow us to remove as many and more slaves. The Maryland Society, by a vote of June 28, in addition to the vote of April 30, have resolved that they aim at the extirpation of slavery from the State. The State, upon petition of the Society, have voted them 200,000 dollars; and when it was proposed in debate to limit a time when slavery should cease to exist, colonization men opposed it, supposing that Eastern shore men would overwork their slaves, and then before the expiration of the time, ship them to L'a. Emancipation is only to take place on condition of going to Africa, because free blacks are so wretchedly off. All these plans of the Society are generally approved by the leading men of the State: by P. S. Key, Esq., R. S. Finley, Esq., Mr. Harrison, of La, the author of the article in the Am. Quarterly Review on Slavery. A Society is to be formed in Mississippi, at Mr. Latrobe's instigation, by gentlemen whose only object is to get rid of the free blacks. [Mr. L's expectation is, that as he advocated the Society solely on that ground, a similar change will eventually take place in whole States—that slaveholders will themselves do the work.]

Notwithstanding the money voted by the State, it must solely be applied to transportation at \$30 a head. We must come to the north therefore for money to pay for salaries, ammunition, churches and fortifications. We ought to be supported, that the State money may not be ill applied—because that Maryland is herself a slave State—it has an emporium of commerce, and Baltimore is the most convenient port for Virginia, North Carolina and E. Tennessee to send their emigrants. Here then should be the centre of colonization operations. We once wanted to have the general Society removed to Baltimore; but are now convinced that if it should be removed, it would injure us and retard our measures. We would operate alone, so that there may be no jealousy of our doings. X.

SLAVERY RECORD.

The scores of advertisements like the following, which may be found in southern newspapers, show how well the poor slaves are contented with their lot, and how desirous slaveholders are to emancipate! They are really sick of slavery—would be glad to emancipate, if they could!—and yet when the slaves run away, they offer rewards for their apprehension!!! How well the slaves are treated, may be inferred from the scars by which the kidnappers identify them.

30 DOLLARS REWARD.

ANAWAY on the 22d instant, from the subscriber, living near Natchez, Mississippi.

THREE NEGRO MEN.

HARRY, aged about 24 years, five feet 8 or 9 inches high, yellow complexion, likely and sprightly, one of his upper front teeth out, and the small toe of his left foot cut off; his clothing not particularly recollected. GEORGE, aged about 45 years, near the same height and color of Harry, but considerably larger, the middle finger of the left hand has a piece cut off; (I may be mistaken as to the hand) he took with him clothing, two red flannel shirts, domestic cotton shirts and pantaloons, some old broad cloth clothing, one or two blankets, and a black fur hat somewhat worn. TOM, the accomplished rascal, is about 5 feet 11 inches high, yellow complexion; all three of the above boys are near the same color: Tom is a very likely fellow, no marks particularly recollected, except a scar under his jaw, produced from the King's Evil. I lately purchased said Tom from J. W. Anderson, of Mason county, Ky. (who trades in slaves.) Tom had a pair of pantaloons and jacket, such as the traders dress their slaves with, a fur hat, one pair of Kentucky Jean pantaloons, and vest of the same. I think these boys will try to get to the upper country, either by land or water. I will give the above reward for all three of the above boys, if taken and secured in jail and information given me so that I may get them, or Ten Dollars for either of them. H. P. JACKSON. May 11—6w. Natchez Courier.

\$50 REWARD.

ANAWAY from the subscriber in Louisville, on Sunday the 17th day of February, 1833, my negro boy named CHARLES, a mulatto, straight and erect in his person, very intelligent, and much disposed to talking, about 12 or 13 years of age—His apparel not recollected. The probability is, he is still in Louisville or its neighborhood, or has made his way to Natchez or St. Louis on a steam boat. Any person apprehending said boy and lodging him in jail so that I get him, shall be paid the above reward. GEORGE WOOLFOLK. Louisville, April 1, 1833.

A GEM FOR AFRICAN MENSTEALERS.—The following affecting story from the Journal of the Landers, in their travels through Africa, is copied from the Commercial Advertiser. What a bitter reproach does it admin-

ister to all who are engaged in negro-thieving, and to slaveholders by whom the traffic in flesh and blood is perpetuated. It is a fine specimen of native eloquence, and will be read with deep interest by all those whose bosoms swell with parental tenderness, or compassionate benevolence. How brutal the wretches that could break this heart of filial love.—*American Revivalist.*

'A travelling slave dealer,' says the author, 'passing through the place (the Bopchee country) had purchased several of their children, of both sexes, from the inhabitants; and amongst others, a middle aged woman had an only child; whom she parted with for a necklace of beads. The unhappy girl, who might have been 12 or 14 years of age, on being dragged away from the threshold of her parents' hut, clung distractedly, like a shipwrecked mariner to a floating mast, round the knees of her unfeeling mother, and looking up wishfully into her countenance, burst into a flood of tears, exclaiming with vehemence and passion,—'O mother! do not sell me; what will become of me? What will become of yourself in your old age, if you suffer me to desert you? Who will fetch you corn and milk? Who pity you when you die? Have I been unkind to you? Oh mother! do not sell your daughter. I will take you in my arms when you are feeble, and carry you under the shade of trees. As a hen watches over her chickens, so will I watch over you, my dear mother. I will repay the kindness you showed me in my infant years. When you are weary I will fan you to sleep; and while you are sleeping, I will drive away flies from you. I will attend on you when you are in pain, and when you die I will shed rivers of sorrow over your grave. Oh mother, my dear mother! do not push me away from you; do not sell your only daughter to be the slave of a stranger!'

Useless tears! vain remonstrance! The unnatural, relentless parent, shaking the beads in the face of her only child, thrust her from her embraces, and the slave dealers drove the agonized girl from the place of her nativity, which she was to behold no more.

COMMUNICATIONS.

[For the Liberator.]

UNCLE SIMON'S EASY CHAIR. NO. IX.

Night visions may befriend;
Our waking dreams are fatal.

YOUNG.

MR. EDITOR,

In my last number, I introduced the General Agent of the Colonization Society for New-York and New-England to the notice of my readers. Whilst said Agent is indulging his imagination with the glorious vision of regenerated Africa, and musing on the 'expediency' of lending his powerful aid in hastening the accomplishment of so noble an object, let us notice a few facts respecting the character and probable motives of the Managers of the Colonization Society, and their description of the character and qualifications of the instruments, by which Africa is so speedily to be enlightened. The first idea of colonizing the colored people of this country, of which I have seen any legislative notice, originated in the Virginia Legislature, in the winter of 1800. The following is the Resolution.

'DEC. 31, 1800.

Resolved, That the Governor be requested to correspond with the President of the United States on the subject of purchasing lands without the limits of the State, whither persons obnoxious to the laws, or dangerous to the peace of Society, may be removed.'

'This Resolution,' (says Gov. Monroe to President Jefferson,) 'was produced by the conspiracy of the slaves, which took place in this city and neighborhood last year, and is applicable to that description only. The idea of such an acquisition was suggested by motives of humanity, it being intended by means thereof to provide an alternate mode of punishment for those described by the resolution, who, under the existing law, might be doomed to suffer death. It was deemed more humane, and it is hoped, would be found in practice not less expedient, to transport such offenders beyond the limits of the State.'

Again in the same letter, he says,

'Whether the Legislature intended to give it a more extensive import, or rather, whether it contemplated removing from the country any but culprits condemned to suffer death, I will not pretend to decide. But if the more enlarged construction of the resolution is deemed the true one, it furnishes, in my opinion, a strong additional motive why the Legislature, in disposing of this great concern, should command an alternative of places. As soon as the mind emerges in contemplating the subject, beyond the contracted scale of providing a mode of punishment for offenders, vast and interesting objects present themselves to view. It is impossible not to resolve in it the condition of those people, the embarrassment they have already occasioned us, and are still likely to subject us to. We perceive an existing evil, which commenced under our colonial system, with which we are not properly chargeable, or if at all, not in the present degree; and we acknowledge the extreme difficulty of remedying it.'

In President Jefferson's reply, he says,

'Common malefactors, I presume, make no part of the object of that Resolution. Conspiracy, insurgency, treason, rebellion, among that description of persons who brought on us the alarm, and on themselves the tragedy of 1800, were doubtless within the view of every one; but many, perhaps, contemplated, and one expression of the Resolution might comprehend, a much larger scope.'

After alluding to our Northern, Western, and Southern possessions, the possessions of Spain, France and Portugal, on the Southern Continent, he observes, 'the West Indies offer a more probable and practicable retreat for them. The possibility that these exiles might stimulate and conduct vindictive or pre-

datory descents on our coasts, and facilitate concert with their brethren remaining here, is outweighed by the humanity of the measures proposed and the advantages of disembarrassing ourselves of such dangerous characters. Africa would offer a last and undoubted resort, if all others more desirable should fail us.'

Here then we perceive the germ of the Colonization Society, the motives, which induced the Legislature to pass the resolution, and the object, for which a place without the limits of the State was sought, viz. a sort of Botany Bay, to which the colored people, who would otherwise be liable to the penalty of death, might be transported as a commutation of their punishment. The plan, however, did not succeed. After laboring in vain for sixteen years in secret session, it was abandoned and a meeting was called in Washington, for the purpose of forming a Colonization Society. At its formation every one, who spoke on the occasion was a slaveholder. For this fact we have the authority of the African Repository. From that time to the present, the whole management of the Society has been in the hands of slaveholders. Its first President, Bushrod Washington, was a slaveholder all his life, and during his continuance in office, sold nearly sixty human beings, who were driven off in chains to Missouri. Charles Carroll, its second President, who signed the Declaration that 'all men are born free and equal,' died owning nearly 1000 slaves. Its third and last President, James Madison, it is well known, is a slaveholder, but, as it is 'delicate' business to say a word concerning living slaveholders, and rather perilous to whisper a syllable against the conduct of those, who have gone to that 'bourne from which no traveller returns,' especially if they have been Presidents of the United States, I shall say no more about them for fear of being 'overwhelmed with public indignation,' as a Colonization paper remarks. With many people the inquiry is, not *what* are the principles, but *who* hold them, before they can decide whether they are right or wrong. The great and good Washington was a slaveholder, ergo, slaveholding cannot be so very bad. 'We are confident,' says Mr. Gurley, 'that the people of the United States, will not decide that an object, which such men approve, (viz. Madison and Marshall,) either wrong as a principle, or inexpedient as an end, until some better evidence is produced than bold assertion, and pitiful insinuation and abuse.' When any attack is made upon the principles of the Society, a very common reply is, the character of the founders, officers, and managers of the Society. Now as a large majority of the managers of the Society are slaveholders and determined to continue slaveholders, it is undeniably evident that they are neither opposed in principle to slavery, nor desirous to do any thing that will hasten the emancipation of the slaves in the United States. All the official acts of the Society from first to last prove this. If the drunkards of this city, should form a Temperance Society, should choose their officers, and appoint their agents, who should traverse the country and declaim most vehemently against the evils of intemperance, what would, what ought, any rational man to think of their motives and object? Not the suppression of intemperance surely, but the hope that they should be able to reduce the price of ardent spirits. So much for the character of the officers of the Colonization Society. Their principles and probable motives can be easily estimated. It is by their fruits, not by their professions, that we are to judge. Let us now look at the qualifications of the 'missionaries' as Mr. Clay calls them, who are to evangelize Africa. If one thousandth part of what is said concerning them in the official publications of the Society be true, they are the most ignorant, depraved, corrupt, abandoned race of beings that ever polluted the earth. Fine missionaries, truly. But whatever their character, it is undeniable that they are totally unfit to civilize Africa. This the General Agent well knows, or ought to know, as he has lived in a slave State. His 'operations' will be noticed in my next.

[For the Liberator.]

To the Corresponding Secretary of the New-England Anti-Slavery Society.

ALBANY, 9th mo. 6, 1833.

My last communication informed you of the encouraging reception I met with at Amherst College. I then went to Northampton, where I made an application for, and obtained the unanimous consent of the Committee, to address the public in a meeting house. Soon afterwards, however, it seems that it was ascertained that a number of distinguished persons from the South were in the town; among whom was one no less a personage than Genl. Hamilton, of South Carolina; and it seems that the good people of Northampton were afraid of displeasing the nullifiers, by allowing the real cause of nullification to be discussed when they were in the town. Whereupon they reversed their decision, and declined granting me the use of the house. I do not mention this by way of censure upon the very respectable gentlemen who made the decision in the case; but simply as an evidence of the very strong disposition which generally prevails, especially with political men, not to discuss, or permit to be discussed the question of the rights of two millions of

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the American people, at the expense of their own popularity. Political intrigue is, in my estimation, the greatest obstacle we have to encounter in this cause. Some, at least, of our great men are looking for promotion under the general government; they, of course, see the necessity of conciliating the South, in order to secure southern votes or southern influence to help them even to the lowest office under the national administration. It is not, therefore, to be expected that our political leaders will give any countenance to the anti-slavery movements; and on the same principle, it is perfectly obvious that they will generally favor the Colonization scheme; thereby assisting the slaveholders in getting rid of a portion of our population, which are undoubtedly most detrimental to the slaveholding interest, viz. the free colored 'vagrants' and 'paupers' of the slaveholding States. (See Gov. Mechlin's letter to the Secretary of the Colonization Society, published in the African Repository for December, 1832.)

From Northampton I went to Pittsfield, where I addressed the people in the Congregational Lecture Room, and in the Baptist meeting house. Several of the most respectable citizens of this pleasant village expressed their approbation and concurrence, among whom were the Episcopal clergyman and the Baptist minister. I received contributions to the amount of \$12.73. My last address at Pittsfield, being on a Sabbath evening, was attended by a large concourse of people, entirely filling the house above and below, amongst whom were a considerable number of persons from the South, who happened to be there at the time on their way from the Springs. They listened with attention, and very freely and pleasantly discussed the subject with me afterwards at the hotel. From Pittsfield I went to several of the smaller towns in that county; in all of which I delivered addresses; but as their minds were not made up on the subject, I did not ask them for contributions, except at Stockbridge, where they requested a little time to consider and examine the subject; indicating a disposition which I am always very glad to find.

I have been here four days, and have an engagement to deliver a public discourse in the 4th Presbyterian meeting house next week. I have visited a number of the clergymen, with whose liberality and candor I have been universally pleased. The day, I am persuaded, is near at hand, when the religious portion of the community will come out on the subject of the abolition of slavery; they will give the direction to public opinion on this subject; and public opinion will decide the character of our leading political men in favor of universal justice, which is universal freedom. Religious principle is the only lever, and public opinion the fulcrum by which the great mountain of oppression is to be removed. We must address ourselves to the religious sentiment and feeling of the people; and particularly press upon the pastors of the churches the indispensable obligations which rest upon them to blow the trumpet in Zion and sound an alarm in the holy mountain, to show unto Israel their transgressions, and the men of Judah their sins; and to call upon them to 'break every yoke, and let the oppressed go free.'

In my letter from Fall River, I stated that I delivered my second discourse on slavery in that place, in the Christian Union meeting house, and took up a collection. In publishing the letter in the Liberator, it was erroneously made to read that this was at New Bedford.

With much respect, I remain your fellow-laborer,
ARNOLD BUFFUM.

[For the Liberator.]

OPPRESSIVE INFLUENCE OF COLONIZATION.

MR. EDITOR.—There is one subject which, it seems to me, cannot be too frequently urged upon public attention; I refer to the manner in which colored people are forced to emigrate to Liberia. This is no new subject, and I have nothing new to offer upon it; but there are many persons who do not believe this fact, and it must be presented to them an indefinite number of times, before they will believe it. Many candid men, who have little faith in the fanciful 'schemes' of colonizationists, say at the same time that they see no occasion for quarrelling with the Colonization Society. If the Society can do any good, say they, why let them do it. If you ask an individual of this description whether he thinks it right to insist on the removal of native born Americans from their native land, he will reply at once, that the Colonization Society does not insist on their removal. It merely says to such as are willing to go, we will render you all the assistance in our power. This plea is very specious, and is often urged, as well by the warmest advocates of the Society, as by those who are merely, not its enemies.

I suppose it is somewhat difficult to present the real fact, in such a light as to be perceived by all, though I confess it appears so plain to myself, that I wonder every one else does not perceive it. Allow me to borrow a thought from Professor Wright, and new model it so as to suit my particular purpose. We will suppose that in a free school, the children which belong to a certain family are regarded by their school-mates as underlings. They

are not suffered to mingle freely with others, and share in their pastimes; they are despised and shunned and jeered at. At length their parents find it extremely difficult to persuade or compel them to attend the school. What is the cause of this reluctance? Why, they never have a moment's peace or enjoyment while they are upon the school house premises. This we all know is not an imaginary case; and it often happens to those who merit a very different sort of treatment. Suppose that the parents should at last complain to the instructor—and suppose that he were to reply, that he finds existing in his scholars a very strong propensity to insult and abuse these children at every opportunity. He knows not how to account for it; he regrets it exceedingly, but he feels unable to remedy the evil, and he therefore would suggest the expediency of removing the children from the school! Is there any person who would willingly endure such an insult? I am inclined to think that such a man would have permission to retire, and some person would be sought who could make every boy and girl understand that the suffering children had a most undoubted right to a privilege in the school, and if any were so base as to abuse them, they would be punished as they deserved.

Now I wish to put the question to such—and such only—as are willing to consider colored men as fellow men; are they not in precisely the situation of the supposed children? And is not the Colonization Society, like the instructor, advising them to abandon their rightful privileges here, in order to get rid of oppression? Judge ye.

But the Society does much more than merely advise under such circumstances. If it regards its own existence, its true policy is to foster and strengthen the prejudice against colored people, without which it could not exist one hour. Why do we carry the blacks to Liberia? Because we hate them with so perfect a hatred that they can have no peace so long as they remain in this land. Of course this hatred, or this prejudice, or whatever you may please to term it, must be our main argument whenever we solicit donations; and should any one be disposed to doubt whether such a feeling exists, we must spare no pains to prove its existence beyond the possibility of doubt. Is not this the course pursued by colonizationists in their publications and their addresses? How far is this, pray, from actually insisting on their removal?

Such a course is vastly worse than the supposed pedagogue. It is as if he himself should conceive a dislike for certain scholars, and should set about some means of effecting their removal. After he has practised every possible unkindness upon them, and brought his scholars to believe that they must unavoidably do the same, till at length the situation of the obnoxious children has become intolerable; he very kindly tells them, if they have a mind to leave his school, he will provide a place for them somewhere else!

I might pursue this subject *ad infinitum*—but I forbear. I intended to speak only to wise men, and a word to such is sufficient.

M. B.

BOSTON.

SATURDAY, SEPTEMBER 21, 1833.

STORM IN SOUTH CAROLINA.

WE have placed upon our first page this week a history of a great storm which recently occurred in Columbia, S. C., in consequence of a sermon preached there by the Rev. Mr. Pinney, who recently returned from Liberia. It seems that the people of Columbia supposed that Mr. Pinney was an agent of the Colonization Society, and in consequence of this the Colonization presses of the North have raised a shout, as if it were no longer to be doubted that that Society is really an emancipation Society. Their boasting was premature: Mr. Pinney, in his reply to the resolutions passed at the public meeting, denies 'the existence of any connection between himself and the Colonization Society.' He fought under another banner, and if he preached any sentiments obnoxious to slavery, that association deserves no credit for it. Mr. Pinney was sent to Liberia by the Foreign Missionary Society of Pittsburgh, Pa. and he has made some statements concerning the condition of the Colony, not altogether so favorable as the Board of Managers could desire. His conduct amidst the great excitement at Columbia was highly creditable to his character, and leads us to believe that he is a man of uncommon firmness and decision.

The people of South Carolina appear to differ from most of their southern neighbors concerning the character of the Colonization Society. We suspect the African Repository does not circulate very extensively in that State. Perhaps the people never saw the declaration of Mr. Gurley, that 'they will contribute more effectually to the continuance and strength' of the system of slavery, by patronizing it, 'than by any or all other methods which can possibly be devised.' One thing alleged in the resolutions of the citizens of Columbia is strictly true, and that is, that the Colonization Society 'Jesusitically passes itself for one thing in the South and the very opposite in England and the North.' It is this fact, probably, which makes the people of South Carolina jealous of it.

AN INCENDIARY ARTICLE.

The Editor of the Columbia, S. C. Telescope gives vent to his wrath in the following style. It is certainly very amusing to hear the South talk of the country's 'growing fat upon the labor of southern slaves'! and boasting of her 'noble line of ancestry,' and of living 'in an age of enlightened freedom,' while 2,000,000 of human beings are held in bondage in her very midst! We venture to assert, that no article has ever appeared in the Liberator, partaking so much of an incendiary character as the following.

We do not intend to have our property wrested from us by any power on earth—we have slaves, and we intend to keep them. That in our efforts to protect and continue this peculiar domestic institution, and in hurling back upon our vengeance at those who are now, and who in future may attempt to uproot and destroy it, there may not be a mighty revolution in our government, we cannot say. The south may be driven to desperation upon this subject by the unholy interference of deluded and misguided fanatics; by men blinded by a false and sickly philanthropy, to apply the least opprobrious epithet to the motives by which they are actuated. That this great confederacy may be broken up to its deepest foundations by attempts to reform and remodel our domestic policy, we cannot say we entertain no fears. But we repeat it again and again, that we have slaves, and we will keep them, and as sure as we are a free people, will roll a dreadful and desolating tide of wrath upon the heads of those who dare come amongst us for the purpose of laying a finger's weight upon that species of our property. It is ours by law and justice—we have inherited it from our ancestors—it is secured to us sacred and inviolate by the great bond of this Union, the Constitution of the United States—it has become so interwoven with the prosperity of the south, that to break it up, would be opening a channel for the flowing out of the very vitals of our country, and blighting all the rich prospects of glory and greatness that lie before us. It is notorious that many of the most intelligent men of the north and east have long since declared that their country daily grew fat upon the labor of southern slaves, and that if not directly, yet indirectly, they were immensely benefited by the system of southern slavery. How this may be so plain for argument. Yet there is a wild fanaticism at work to effect the overthrow of the system, although in its fall would go down the fortunes of the south, and to a great extent those of the north and east—in a word, the whole fabric of our Union, in a awful ruin. What then ought to be done? What measures ought to be taken to secure the safety of our prosperity and our lives? We answer, let us be vigilant and watchful to the last degree over all the movements of our enemies, both at home and abroad. Let us declare through the public journals of our country, that the question of slavery is not, and shall not be open to discussion—that the system is deep rooted amongst us, and must remain forever—that the very moment any private individual attempts to lecture us upon its evils and immorality, and the necessity of putting measures into operation to secure us from them, in the same moment his tongue shall be cut out and cast upon the dung-hill. We are freemen, sprung from a noble stock of freemen, able to boast as noble a line of ancestry as ever graced this earth—we have burning in our bosoms the spirit of freemen—live in an age of enlightened freedom, and in a country blessed with its privileges—under a government that has pledged itself to protect us in the enjoyment of our peculiar domestic institutions in peace, and undisturbed. We hope for a long continuance of these high privileges, and have now to love, cherish and defend property, liberty, wives and children, the right to manage our own matters in our own way, and what is equally dear with all the rest, the inestimable right of dying upon our own soil, around our own firesides, in struggling to put down all those who may attempt to infringe, attack or violate any of these sacred and inestimable privileges.

'IS THERE NO HELP FOR' ELLIOTT CRESSON?

Elliott Cresson is in great trouble, as will be seen by the following extract of a letter recently received from him, and published in the N. Y. Commercial Advertiser. Poor man, we pity him.

'I have only time by this packet to tell thee that Garrison and the Anti-Slavery Society are fully employed in endeavoring to crush me, hunt the Colonization Society out of the country, and vilify our national character. Some of the papers here have taken up their side very hotly, and the London Christian Advocate even descends to personal scurrility against me, insinuating that I am a rogue. So much for English benevolence towards one whose only crime is, that he is making such sacrifices that he is, on that very account, accused of having some motives kept behind the curtain!—some sinister purpose to answer! And is disinterested benevolence so rare in England, that they suspect it has no place on earth?

'Garrison, and his party, in going through the country, will not only injure our character with the community, but, at the same time, will poison them against the 'British African Colonization Society,' a little association which I have just now, with great difficulty, succeeded in setting on foot;—they obtruded into our meeting and are doing all that violence and clamor combined could effect, to dissolve it—so that the Duke of Sussex, who presided with great dignity, found it hard work to stem the torrent. Alas! my brother, I may say that I have fallen upon evil times. But, pray for the success of the righteous cause, and for its unworthy though zealous advocate. I have often, very often felt, when thus surrounded by enemies of the fiercest stamp, that 'unless I had been supported by the consciousness of performing an imperative and holy duty for the good of man, and the extension of the Redeemer's kingdom, that I must have been utterly overwhelmed.'

The Anti-Masonic party have nominated the Hon. John Quincy Adams as their candidate for Governor. The Hon. Marcus Morton, has been nominated by the Jackson party as a candidate for the same office.

WESTERN RESERVE ANTI-SLAVERY SOCIETY.

On the day succeeding the late commencement of the Western Reserve College, at Hudson, Ohio, a meeting was held, at which an Anti-Slavery Society was formed on the principle of total and immediate emancipation. The friends of colonization having been apprised of the movement beforehand, attended the meeting, and proposed the formation of an association to be called 'The Western Reserve Anti-Slavery and Colonization Society.' After an animated discussion of three hours' continuance, the colonizationists, failing to accomplish their object, withdrew. The real friends of abolition then adopted a constitution, and elected the following officers:

Elizur Wright, Esq. President.
Dr. Orestis K. Hawley, Vice-President.
Rev. Henry Cowles, Cor. Secretary.
R. M. Walker, Recording Secretary.
Owen Brown, Esq. Treasurer.

Rev. Jacob Bailey,
Woolsey Wells, Esq.
Rev. Daniel Miller,
Rev. Nathaniel Cobb,
Dr. Wm. N. Hudson,
John M. Sterling, Esq.
Lucretius Bissell,
Rev. John Montith,
Riverius Bidwell, Esq.

Counsellors.

The following resolutions, among others, were then adopted:

Resolved, That notwithstanding the difference of opinion with respect to the Colonization Society, we cordially invite the friends of that Society to unite with us, in the prosecution of all matters which meet their approbation; and we pledge ourselves to co-operate with them in all their plans which we conceive, all things considered, will tend to benefit the colored people.

Resolved, That in the opinion of this society, the cause of the oppressed and the rights of man, require every citizen to petition to Congress immediately to abolish slavery in the District of Columbia, and in all the territories under their control, and that it is also the duty of the citizens of this state to petition the General Assembly at the next session to repeal all laws now existing in this state, which make a distinction between white and colored men in the enjoyment of rights and privileges.

Resolved, That inasmuch as the public mind must be enlightened to have a correct and enlarged view of the evils of slavery, and the public conscience awakened to feel its enormous guilt, we are sacredly bound to support and give circulation to those papers which enlist in the cause of immediate emancipation; and to aid in preparing and giving currency to a series of tracts, which shall bring to the public view the doctrine of immediate Emancipation.

Resolved, That, in our view, the Divine injunction, 'Whatsoever ye would that men should do to you, do ye even so to them,' forbids any unnecessary participation in the known products of slave labor, and that it requires us to give the preference to free labor products so far as practicable.

Resolved, That it be recommended to observe a monthly concert of prayer, on the last Monday of each month, with particular reference to the oppressed blacks of our country.

The constitution was signed by about seventy individuals. A gentleman who was present, in a letter to the Editor of the Liberator, says: 'The smiles of the captive's God are on our cause. Our Society is composed of the bone and sinew—heart and soul of our community. I trust it will prove itself not unworthy of a place beside its elder sister of New-England.'

It is certainly not a little remarkable, that the colonizationists should be so extremely desirous of uniting with those whom they have all along stigmatized as 'visionary enthusiasts,' 'misguided fanatics,' and 'rabid agitators'! We regard their conduct, however, as evidence of an increasing change in public sentiment. They find that the distinguishing principles of the abolitionists are gaining ground, and they are conscious that the Society must sink, unless they can contrive to put it on board the ship of Emancipation. They will not catch the friends of emancipation napping, or easily induce them to make a truce with error. No—the friends of equal rights will not consent to place their cause in the hands of those whose rule of action is the worldly and selfish principle of expediency.

Query. If the colonizationists on the Western Reserve are really desirous of promoting abolition, why do they not organize an Anti-Slavery Society among themselves?

O! SHAME! SHAME!!

The following paragraph is extracted from the Unionist of last week:

'The laudable efforts of the Canterbury worthies to drive Miss Crandall from her purpose, by withholding from her the necessities of life, will have the effect to perpetuate their own well earned fame, if not to attain its primary object. The latest measure which we have heard of their adopting, is the FILLING MISS C'S WELL WITH MANURE FROM THE BARNYARD, and then refusing to give her water from their own wells.'

ANOTHER PAMPHLET.

We have received from the Abolition Society of Paint Valley, (Ohio,) a pamphlet entitled 'Strictures on Slavery. By SAMUEL CROTHERS.' The object of the writer is to show—that African Slavery was introduced into the Church by the Pope; that its most able advocates have failed in their appeals to the Scripture; and that our Churches are polluted with this sin, and their cleansing is necessary to save them from ruin; that the argument drawn from the example of the Antediluvians is absurd; and that the plea that Abraham was a slaveholder, is false and slanderous.

WHAT'S A NAME?

A gentleman in New-Hampshire, anxious that some one of his descendants should be the President's namesake, was dreadfully disappointed during the six first years of Jefferson's administration by the birth of nothing but daughters. At length he swore in the violence of his patriotism that his next child should be called Thomas Jefferson, at all events. His next child was—another daughter! But faithful to his oath he called her Thomas Jefferson—and Miss Thomas Jefferson B—and her patriotic father are still living in New-Hampshire. For the truth of this we can vouch.—*Lovell Times.*

We know a lady in Vermont who was named Thomas Jefferson under precisely the same circumstances as those mentioned above. She is now married to a gentleman 'whom the town delights to honor,' and is probably just as happy as she would be with any other cognomen. She was usually called Jefferson by her friends for the sake of convenience.

The Anti-Masonic party have nominated the Hon. John Quincy Adams as their candidate for Governor. The Hon. Marcus Morton, has been nominated by the Jackson party as a candidate for the same office.

O'CONNELL.

The following resolution was passed recently in Philadelphia by 'the friends of Ireland.'

'Resolved, That in the opinion of this association, the illiberal remarks on Americans said to have been made by Daniel O'Connell at a meeting in England on the subject of slavery, and put in circulation in this country through the medium of the N. Y. Commercial Advertiser, is a vile and insidious slander, calculated to lessen the exalted reputation he has hitherto sustained amongst us.'

Cannot the senior Editor of the Vermont Chronicle find time to write an editorial article occasionally for the Boston Recorder? It would be a brotherly act, and might relieve the readers of the Recorder from the necessity of being served with so much 'from the Vermont Chronicle.' Besides, the Editor of the Recorder would not be so often obliged to offend against his modesty by inditing puffs!

DEATH OF PRESIDENT STORRS.

It is our painful duty to record the demise of the Rev. CHARLES B. STORRS, President of the Western Reserve College. He died last Sabbath morning at the house of his brother, the Rev. R. S. Storrs, of Braintree. But a few weeks ago, he left the Western Reserve and came to New-England, with the hope of regaining his health, so as to be able to resume his official duties. That insidious disease, consumption, had fastened upon his frame, and now death has done its work. He has gone, we trust, to a better world.

President Storrs was a man of strong mind and amiable disposition. For a considerable time previous to his death, his sympathies were warmly enlisted in behalf of his oppressed colored brethren; and it is to be feared that his death was hastened by his assiduous devotion to the Anti-Slavery cause. He had been addressing public audiences, for two hours at a time, with overflowing feeling, and fairly exhausted himself with his labors. During his sickness he maintained, till the last, his interest in our great cause, even when he could collect his mind to nothing else. As an evidence of this we might mention the fact, that less than a week before his death, he requested that the late numbers of the Liberator might be sent to him.

Not many days before his death, he made an attempt to sign his name to an explicit declaration of his sentiments on the subject of slavery; but being too weak for the task, his name was written by another person at his request. The instrument to which his name was affixed will appear in connection with Mr. Phelps' lectures, which are now in press.

OBITUARY.

Our affection for those we love ceases not with life. The death of friends at any age, is solemn and affecting, for they are gone to return no more. Like a beautiful flower, when its days of bloom are past, and its sweetness has perished, is cast from the stem to waste away and be forgotten.

The late Mr. William Brown, who died in this city on the 3d inst. has left an extensive circle of friends to lament his early death. He was a husband and father; he discharged his duties with kindness and fidelity. The tender wife of his bosom, who watched over him with so much care to the last hour of his life, will see him no more. He has gone to hold communion with the pure spirits in Heaven, where sorrow and death shall be no more.

C. M. R.

NOTICE.

A meeting of the Young Men's Anti-Slavery Association will be held at the Supreme Court Room, Court Square, on Thursday evening, Sept. 26th, at 7 1-2 o'clock. Question for discussion, 'Can the Anti-Slavery and Colonization Societies act in union?' A punctual attendance is requested.

THOMAS P. RYDER,
Sept. 20, 1833. Secretary, pro tem.

A Revolutionary soldier, who drew his pension amounting to \$160, in New York, on Wednesday was robbed of it by a pickpocket, who undertook to show him the way to a bank.

Caleb Quoten.—A man in Newport advertises that his evening school will commence on the 20th inst.—that warm and cold baths can be had at all hours of the day, and that he has for sale a first rate milk cow.

Cholera.—During the week ending the 6th inst. there were 90 deaths in Columbus, Ohio, about one half of which were by Cholera.

The Pope of Rome has declined sanctioning the appointment of the Mr. Turgeon as a coadjutor of the Bishop of Quebec.

Majesty of the Law.—Colonel John Milton, who recently murdered Major George T. Camp, of Columbus, Georgia, in the most savage and cowardly manner, we learn by the papers of that State, has been tried and acquitted. The secret of his acquittal may be found in the fact that he moved in the higher circles of society, for which laws, prisons, and gibbets were not made. He was a candidate for Congress at the last election.

The N. Y. Commercial Advertiser gives an account of a marriage recently celebrated in that city between an accomplished young lady, from London, and Peter Jones, a Chippewa Christian Indian, who has heretofore preached in England, and who is now employed as a Missionary among his countrymen of the Lakes.

Large Sale of Coal Lands.—The tract of Coal Land known as late the property of Jacob W. Seitzinger, Esq. in the vicinity of Pottsville, containing 632 acres was sold at Philadelphia on Wednesday evening, at the Merchants Coffee House, at \$23,500 cash.

WANTED.

A SMART, active Colored Boy from the Country, from ten to fifteen years of age, of good character, in a Clothing Store, where he will be liberally compensated for his services, and find a permanent situation. Any person having such a boy, will please to forward a line, post paid, to the subscriber, stating his terms, which will receive immediate attention, (No. 26, Brattle-street.)
JAMES G. BARBADOS.

WANTED.

TWO first rate Journeymen Tailors.—Apply to WILLIAM SAUNDERS.
Hartford, June 18, 1833.

LITERARY.

[From the Cabinet of Natural History.]
STANZAS TO THE MOCKING BIRD.

BY CHARLES WEST THOMSON.

Beautiful charming! bird of many voices!
Most sweet magician of the choral throng!
How Nature in her woodland haunts rejoices,
When thou hast filled the summer winds with song!

Well may the grove be envious of thy powers,
When thou canst rival every warbler's tone,
Pouring the richest melody in showers,
That prove the gifts of all the rest thine own.

Not unto thee has bounteous Nature given
The bright cerulean plumage of the jay,
Not the swan's vesture, like the snow from heaven,
Nor the woodpecker's fanciful array.

The parrot's coat is far more rich and glowing;
The red bird much outshines thee on the wing;
And when the peacock his gay train is showing,
Thou seem'st a mean and unregarded thing.

But what is all the dazzled eye discovers
In the gay dresses that to these belong,
To the more glorious charm that round thee hovers,
When thou hast lifted up thy voice in song?

Enchanter of the woods! the richest treasures
Of native melody in thee we find;
Each other songster trills his simple measures,
But all the forest is in thee combined.

Thy imitative art is ever waking
To catch the varied notes that round thee ring,
And each now manner with strange aptness taking,
Thou teachest others how, improved, to sing.

The softest tones the gentle ear bird utters,
Or the loud clamor of the noisy crow,
The lark's sweet glee, or what the harsh owl mutters,
With equal truth thy magic voice can show.

Then come—a host thyself—with no adorning
But the plain garb that Nature bids thee wear;
The gaudy show of weaker songsters scorned,
Come, and with melody invest the air.

O, ever welcome! how the grove rejoices,
Listening thy harmony, so sweet and strong!
Beautiful charmer! bird of many voices!
Come and delight our weary souls with songs!

[From the National Gallery.]
EMBLEM OF LIFE.

The Moon o'er the Mountain
Is shining afar;
Her path, like a fountain,
Flows lovely and clear,
The sky is unclouded,
Not a shadow is sailing
Where the moon walks unshrouded,
Her beauty revealing.

See—the clouds gather round her—
The lightning is flashing;
Loud roars the hoarse thunder—
The wild storm is dashing—
Oh, a moment has banished
The beautiful scene!
Like a dream it has vanished,
The storm-clouds between.

Thus life in its morning
Of May is serene;
Hope's sweet smiles adorning,
In softness are seen,
And the glass that we look through
Is clear and unstained,
And the scenes that we look to,
Young fancy has trained.

Joy dances before us—
Not a cloud intervenes—
A blue sky is o'er us,
Hope flushes our veins,
But the dream is soon over,
Like the scene which has faded;
Realities hover—
The picture is shaded.

The storm whirls each feature
Of splendor away,
But the Moon o'er glad Nature
Will again cast her ray,
But when reason has blighted
Young fancy's bright bloom,
The path she once lighted
She can never relume.

THE GRAVE OF THE DUELLIST.

Who sleeps beneath this dreary mound?
Whose ashes here repose?
Say not, 'tis holy, hallowed ground—
There's blood upon the rose!

Does there a hero sleep beneath,
Some chief of spotless fame?
The flowerets here no fragrance breathe—
No marble speaks his name!

Is it the lover's withered form,
That lies so dark and low?
I hear no requiem but the storm—
No mournful sound of woe!

Is it Religion's humble child,
That sleeps in silence here?
Around this spot, so dread and wild,
I view no friendly tear.

No—he whose dust is here enshrined,
Possessed a ruffian's heart—
No wreath, by Beauty's hand entwined,
Did fame to him impart.

Religion wept not o'er his grave,
No friend his loss did mourn;
He lived, of honor false, the SLAVE—
He died his COUNTRY'S SCORN.

WHAT IS A PEER?

What is a Peer?—A useless thing—
A costly toy to please a king—
A bauble near the throne;
A lump of animated clay—
A gaudy pageant of the day—
An incubus—a drone.

What is a peer? A nation's curse—
A pander on the public purse—
Corruption's own Jackal;
A haughty domineering blade—
A cuckold at a masquerade—
A dandy at a ball.

Ye butterflies whom kings create—
Ye caterpillars of the state—
Know that your time is near;
Enlightened France will lead the van
To overthrow your worthless clan:
This moral learn—that God made MAN,
But never made a Peer.

MISCELLANEOUS.

FUNERAL OF THE LATE MR. WILBERFORCE.

The funeral of that most excellent man, Mr. Wilberforce, eminent through the course of his long life for his public and private virtues, for his sterling patriotism, his Christian piety, and his universal feeling of philanthropy, took place on Saturday. It was at first intended, in conformity to the wish of the deceased, to conduct his funeral with the utmost privacy, and to inter his remains in Newington churchyard; but a very considerable number of the most distinguished Members of the Houses of Peers and Commons, anxious to pay a last tribute of respect to the memory of a man who through a long series of years, had been so honorably distinguished in the British Senate, prevailed on his sons and immediate friends to allow the funeral to be a public one, and the place of interment to be Westminster Abbey, that solemn habitation of the departed great; thus conferring the highest possible honor on the memory of Mr. Wilberforce, and giving to the world (for of Mr. Wilberforce it may be said, that he was not the property of a nook, but of the world) an exalted testimony of the country, and of the friendship which his mild manners and noble qualities had won him.

At about half past twelve o'clock, the Order of the Procession having been arranged, the coffin containing the remains of the deceased, was placed in the hearse, and the procession began to move in the following order:—

Horsemen, two and two abreast, wearing black scarves and hat bands, and preceded by Mr. Birch, the Family Undertaker.

Two Mutes abreast.
Plume of Feathers.
Two Mutes abreast.

One At-
tendant.
Supporters.
One At-
tendant.
Supporters.

Attendants. Horsemen, two and two abreast. Attendants.
Hearse (bearing the Coffin).
Richly studded with black plumes, and
Drawn by six jet Horses, richly
Caparisoned, with black velvet trappings,
And adorned with nodding plumes.
Eight Mourning Coaches,
The first bearing the Deceased Sons
As Chief Mourners;
The others containing the Mourners.
Noblemen and Gentlemen's Carriages.

To the number of nearly fifty, being chiefly those of the Members of both Houses of Parliament.

In this manner the Procession moved slowly from Cadogan place towards Westminster Abbey, forming a very lengthened train, accompanied by immense crowds of people, who flanked it in moving columns, on either side; and at a little after one o'clock, the signal that it was approaching the Abbey was given by Mr. Lee, the High Constable of Westminster, to the Peers and Commons, who had assembled in their relative Houses of Parliament for the purpose of following the body in procession through the aisles of the Abbey. The Peers, amounting to a considerable number, all dressed in deep black, having put on scarves and hat bands, proceeded from the Jerusalem Chamber of the House of Lords into the Abbey entering at Poet's Corner; while the Members of the House of Commons, numbering between one and two hundred in full mourning, proceeded two abreast to the west door of the Abbey, by which they entered.

The coffin, at this period, having arrived at the western door, was moved from the hearse and placed on the shoulders of six men, the pall of rich black velvet with a deep border of white satin, having been thrown over it. When inside the door the bearers were ordered to halt; it was here a proud sight to see the Royalty, the high station, rank and greatest talent of the country, become the pall bearers of a virtuous citizen, which was at once a compliment to the memory of the man, a credit to their own hearts and understandings, and an honor of which the people of this great country may proudly boast to other nations.

The following are the names of the distinguished individuals who supported the pall:—The Lord Chancellor, Speaker of the House of Commons, Lord Bexley, and the Marquess of Westminster, on the one side; the Right Honorable Charles Grant, Sir Robert Inglis, Mr. W. Smith (as we are informed), and his Royal Highness the Duke of Gloucester, on the other. His Royal Highness was the last on the extreme right, it being a rule, according to the etiquette of such occasions, for Royalty to be last amongst the pall bearers—the Lord Chancellor was first on the extreme left.

A solemn stillness now prevailed, amidst which the order of the procession through the aisles was formed and the sight was altogether a most impressive one. The King's Boys in their uniforms, and the Westminster School Boys, in their white surplices, two and two abreast, formed the van of the procession. The Abbey Choristers, robed in their robes of white and scarlet, together with the Choristers of St. Paul's Cathedral, Whitehall Chapel, and the various other important places of public worship throughout the metropolis next followed; then followed the Peers, at the head of whom was his Royal Highness the Duke of Sussex and his Grace the Duke of Wellington, both in deep black, and exhibiting a star on the left breast; next in order were the Archbishop of Canterbury, the Bishop of Chichester, and various other Bishops; after them followed the Dean and Chapter of Westminster, then the Rev. Dr. Holcombe, accompanied by the Rev. Dr. Deakin, next to them the coffin and distinguished pall bearers, and lastly, the Members of the House of Commons, two and two abreast. During all this time the Abbey bell tolled slowly and solemnly, and the procession having been arranged, the signal to advance was given. The organ here commenced its melancholy and devotional funeral notes, the choristers chiming in with a sweetness and solemnity of voice, producing, as the sounds travelled from aisle to aisle, the deepest feeling that the presence of man's mortality and immortality can inspire. The Choristers, as the procession moved towards the north transept of the Abbey, where the grave was formed, close to the tombs of Canning, Fox, and Pitt, chanted the funeral dirge composed by Croft. Having arrived at the grave the coffin was lowered into it, and the funeral service was most impressively read by the Rev. Dr. Holcombe, the Choristers, King's Boys, &c. chanting in occasionally, with the accompaniment of the organ. During this

most solemn part of the service, their Royal Highnesses the Dukes of Sussex and Gloucester, the Duke of Wellington, the Archbishop of Canterbury, the Bishop of Chichester, and the various other Bishops, the Lord Chancellor, the Speaker of the House of Commons, and the other Pall Bearers, the Marquess of Lansdown, Lord Roslin, Lord Althorp, Lord Auckland, &c. formed a circle around the grave.

Amongst the distinguished Commoners present, besides those already mentioned, we observed Sir James Graham, Sir Robert Peel, Lord Morpeth, Mr. Fowell Buxton, Dr. Lushington, Mr. Stanley, Mr. Lyttleton, Sir Robert Grant, Mr. Spring Rice, the Messrs. Attwood, Messrs. James and Henry Grattan, Mr. Tynte, Mr. Carew O'Dwyer, &c. &c.

Besides the above, the Abbey was crowded by persons of distinction, amongst whom were many ladies.

After the funeral service was over, the numerous persons present pressed eagerly towards the grave, to get a sight of the coffin, which was covered with rich black velvet, and ornamented with gilt moulding, heading, &c. In the centre of the lid was a splendid brass plate, of considerable dimensions, with the following simple inscription:—

'WILLIAM WILBERFORCE, Esq.
Born 24th of August, 1759;
Died 29th of July, 1833.'

Thus terminated the mortal career of as pure and virtuous a public man as ever lived—of a man whom (in the words of Ben Johnson) no sordid hope of gain, or frosty apprehension of danger, could make a parasite to time, or place, or opinion.

Mr. Wilberforce's public life forms one of the brightest pages in the annals of this country, so long renowned amongst the nations of the earth. By his exertions in the Senate, the heart of the nation was first impressed with the horror and degradation of its long-cherished traffic in human beings. His glowing eloquence inspired in others the feelings of humanity in which it had its source, and he had the glory of witnessing the triumph of that holy cause to which he had devoted all the energies of his gifted mind, in the deliverance of his country from the abomination of the Slave Trade—a consummation well characterized by one of his ablest coadjutors as 'the saving of the soul of the nation.' A delicate constitution compelled him to retire from Parliament and public life some years ago, which deprived the cause of humanity of his personal exertions in the total extinction of slavery; but the feelings he mainly contributed to inspire can never die; and the people of this country, while they honor the name of Wilberforce, will feel their own highest honor in imitating the conduct of him whose benevolence, founded on the sincerest piety, regarded the whole human race as friends and brothers.

The funeral ceremony did not terminate before three o'clock. We may here mention that we saw two gentlemen of color in the procession, who appeared to feel a deep interest in the solemnity of the passing scene.

[From the New-England Galaxy.]

A COUPLE OF STRAY LEAVES.

'Ex uno disce omnes.'

LEAF THE FIRST—SIX MONTHS AFTER MARRIAGE.

'Well, my dear, will you go to the party to-night? you know we have a very polite invitation.'

'Why, my love, just as you please, you know I always wish to consult your pleasure.'

'Well then, Harriet, suppose we go—that is, if you are perfectly willing; now don't say yes, because I do, for you know that where you are, there I am perfectly happy.'

'Why, my love, you would enjoy yourself there I am sure, and whenever you are happy I shall be, of course. What dress shall I wear, William?—my white satin with blonde, or my ashes of roses, or my levantine, or my white lace; you always know better than I, about such things.'

'Harriet, dearest, you look beautiful in any thing, now take your own choice to-night—but I think you look very well in the white satin.'

'There, William, dear, I knew you would think just as I did—oh! how happy we shall be there to-night, and you must promise not to leave me for a moment for I shall be so sad if you do.'

'Leave thee, dearest, leave thee;
No; by yonder star I swear.'

'Oh! William, dear William, how beautiful that is, you are always learning poetry to make me happy.'

'And, Harriet, my own prized Harriet, would I not do any thing in the world to give you one moment's happiness? Oh, you are so very, very dear to me, it seems at times almost too much happiness to last.'

'Oh, do not say so, dear William, it will last—and we shall see many years even happier than this, for will not our love be stronger and deeper every year; and now, dearest, I will be back in one moment, and then we will go.'

'There she has gone, bright and beautiful creature that she is. Oh! how miserable I should be without her! She has indeed cast a strong spell around my heart, and one that never, no never, can be broken; she is the only star of my existence, guiding on to virtue and happiness, and can I ever love her less than now?—can I ever desert her? can I ever speak of her in less than terms of praise; Oh, no; it is impossible—she is too good, too pure; happy, happy man that I am.'

LEAF THE SECOND—SIX MONTHS AFTER MARRIAGE.

'Finis coronat opus.'

'My dear, I will thank you to pass the sugar, you didn't give me but one lump.'

'Well, Mr. Snooks, I declare you use sugar enough in your tea to sweeten a hoghead of vinegar. James, keep your fingers out of the sweetmeats; Susan, keep still bawling; I declare it is enough to set one distracted—there, take that, you little wretch.'

'Why, Harriet, what has the child done? I declare you are too hasty.'

'I wish, Mr. Snooks, you'd mind your own business, you're always meddling with what don't concern you.'

'Well, Mrs. Snooks, I want to know who has a better right if I have not—you're always fretting and fuming about nothing.'

'Pa, Thomas is tearing your newspaper all up.'

'Thomas, come here—how dare you abuse my paper—I'll teach you to tear it again—there, sir, how does that feel—now go to bed.'

'Mr. Snooks, you horrid wretch—how can you strike a child of mine in that way? Come here, Thomas, poor fellow—did he get hurt? never mind—here's a lump of sugar; there, that's a good boy.'

'Mrs. Snooks, let me tell you, you will spoil the children; you know I never interfere when you see fit to punish a child—it's strange that a woman can never do any thing right.'

'Never do any thing right? faith, Mr. Snooks, if nobody did any thing right in this house but yourself, I wonder what would become of us.'

'Let me tell you, madam, this is improper language for you, ma'am, and I'll bear it no longer. You are as snappish and surly as—a she dog; and if there is a divorce to be had in the land, I'll have it—you would wear out the patience of a Job.'

'O, dear, how mad the poor man is; well, good night, my dear—pleasant dreams.'

'There, she's gone. Thank heaven, I'm alone once more. Oh! unhappy man that I am, to be chained down to such a creature—she is the very essence of all ugliness, cross and peevish; O, that I could once more be a bachelor; curse the day and hour that I ever saw the likeness of her. Yes, I will get a divorce; I can't live with her any longer; it is utterly impossible.'

LONDON OMNIBUSES. The Police of London were much amused on a recent occasion, on a complaint to the Lord Mayor, by a gentleman who called himself Doctor Cole, whose weight was 330 pounds. He required assistance of his worship, in a case of grievance, in being refused a seat in the Omnibuses of that city, on account of his unwieldy size. The story is as follows:

'I am come, my Lord, to complain to you of the very unreasonable conduct of the omnibus conductor and driver,' said the doctor. 'I live in the Edgeware Road, and find it necessary to get into an omnibus to come to and return from town. Of late, however, the coachmen and conductors, the moment I hail them, shake their heads and drive on, saying, "No, no, you won't do for me." (Great laughter.) They object to my size, I suppose, but I am not in a condition to remedy that, and therefore if they have me at all they must have me as I am.' (Laughter.)

The Lord Mayor. I'm afraid, Doctor, that I can't compel them to have you; and, to say the truth, I think their objection is a very reasonable one. Put the matter in this way: An omnibus is licensed to carry 14 persons inside. Now suppose 14 men of your size were to demand admission, would you like to be a passenger?

Doctor Cole. Not by any means, I assure you, for I am convinced that we could not be at all comfortable in such weather as this. They proposed to me to pay double price, but I am only one person, and I thought the act of parliament protected me.

The Lord Mayor. The drivers need not take any one they do not fancy. It was but the other day a drunken fellow wanted to force himself into the omnibus, and I fined him. Now I should think the passengers would have as great an objection to you as the drivers, and, therefore, until you reduce your weight, you can't expect accommodation from Paddington to the Bank for sixpence. (Laughter.)

Doctor Cole, (casting his eyes round himself.) To reduce this bulk would be a difficult thing. It is impossible.

The Lord Mayor. I'll tell you how—walk. Doctor Cole. Walk! walk from Paddington to the Bank! (Loud laughter.)

The Lord Mayor. That's a certain remedy for obesity. If Daniel Lambert had carried the box in which he travelled, he would not have been such a spectacle.

Doctor Cole. It is not an easy matter for a man upwards of 50 years of age, to walk any considerable distance. I am a medical man, and I should not in such a case recommend violent walking.

The Lord Mayor. You mean you wouldn't practice it, Doctor. (A laugh.)

Doctor Cole. I am also aware of the usual method of reducing jockeys and fighting men, but I shouldn't fancy that system. I know the reduction of weight by such means is ruinous to the constitution, not to say a word of the inconvenient nature of the process to a man like me.

The Lord Mayor. I wish I could render you a service, Doctor. You bear all these things, it appears to me, with an excellent temper.

Doctor Cole. Certainly I do; I enjoy the refusal of the conductor as much as the passengers do. The moment the door is open the passengers cry out, 'Oh, we've no room here; you must get an omnibus for yourself.' (Laughter.) The coachman cries, 'I told you before, Jack, that we couldn't take that load under double price,' and the conductor slams the door and says 'all right,' leaving me in the middle of the road in a roar of laughter.

The Lord Mayor declared that he never saw so faithful an illustration of the old saying, 'laugh and grow fat,' and repeated his prescription of walking, but without the slightest effect upon the Doctor, who disturbed the whole room in moving out of it.

Summary Justice.—A warehouse in Cincinnati was lately entered by a robber through the back door and while ascending through the hatchways to the upper stories, it is supposed he fell as his body was found next morning on the ground floor and his brains dashed out against a barrel. He was well provided with keys, and all other implements used in his trade. After the body was identified, his house was searched by the proper authorities. It was found to contain a number of secret rooms, besides several subterranean apartments, evidently constructed with a view to carry on the business on a large scale.

The Hon. William Wirt, President of the Maryland Bible Society, has published an address in behalf of the Society, soliciting the co-operation of Christians and citizens generally, in the dissemination of the Holy Scriptures.

A correspondent of the Mercantile Journal states that the quantity of rum made at the present time in Boston, Roxbury, Charlestown, Watertown, and Medford, is 150 hoghead, or 15,000 gallons per day. The distillers are doing a profitable business.

MORAL.

'God is a spirit; and they that worship him must worship him in spirit and in truth.'—JOHN IV. 24.

So degenerated from God as we are, it seems almost impossible to possess a clear idea of the nature of his being. How difficult it is to fill the mind with a distinct idea that 'God is a spirit'; that he is infinite and omnipresent; and that nothing of a visible shape can do any thing towards representing his existence; but, on the other hand, must present a *mar* to the spiritual worshipper. How express is JEHOVAH's command concerning this, 'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.' Behold Moses, in his closing address to Israel, dwelling on this as a caution of peculiar weight, 'Take ye, therefore, good heed unto yourselves, (for ye saw no manner of similitude on the day of the midst of fire), lest ye corrupt yourselves, and make you a graven image, the similitude of any figure.' Behold then, the sin and absurdity of the pictures and images of the Papists! And why do we find among Protestants certain pictures, such as rays of light, and perhaps in the centre, the Hebrew characters of the name JEHOVAH? When human ingenuity takes the pencil to present us any thing of the existence of God, to say nothing of the sin, what is there but a false impression?

I do not know, Mr. Editor, that the same effect would be produced on every one, as there was produced on me the other day, in receiving a Sabbath-noon refreshment on a millennium plate. I was pleased with those striking emblems of divine promise. I viewed with much pleasure the representation of the blessed book from whence those promises were derived, the reference to those promises, and the precious scripture lesson inserted; but the presentation of the *LYE* appeared an exception. I could but reflect, this is just like such creatures as we are. We can advance but one step at a time; and that step very often needs mending.

Still, I say, go on with millennial effort; and I verily believe that some missteps, in an active course, are not so hateful in the sight of God, as that caution which produces nothing. There will soon be a new edition of this furniture; and if that not perfect, the next following will probably be somewhat higher perfection.—Western Recorder.

CASE OF CONSCIENCE!

A man in the interior of the state, who had been repeatedly remonstrated with for working a distillery in this day of light, urged in reply, 'that he was conscientious in the business; that he thought it as much his duty to distil, as to eat and drink; that it was his living.' Some time afterwards 'Dickinson's Alarm to Distillers and their Allies,' was left by an invisible hand at the door; the sharp points of which so delicately pricked the other side of his conscience, that he forthwith stopped his distillery; distributed, as wholesome food, his stores of grain, intended for conscientious sacrifice! and now regards the smoky building, with its black machinery, only as a fit monument of darker days.

Inference. Light and love, duly mixed and applied, can be made to melt hearts of steel.—N. Y. Evangelist.

LECTURES ON CHEMISTRY.

DR. JOHN BROWN, takes this method to inform his friends and the public, that he will deliver Lectures on Chemistry, every Monday and Thursday Evening at half past 8 o'clock, at the Philomathean Lecture Room, No. 161 Duane, near the corner of Hudson-street. The subjects are—Oxygen, Hydrogen, Water, Nitrogen, Carbonic Acid, Atmospheric Air, Phosphoric Hydrogen, Chlorine and Sulphurated Hydrogen, with their uses and effects, which will form the first division of the course.

The second and last division will be upon the mineral poisons in most common use, with the mode of detecting them when given for criminal purposes, and their antidotes when taken by accident.

During the course the mode of preparing the Nitrous Oxide or Exhilarating Gas will be shown, and as many facts as are practicable will be illustrated by experiment.

Tickets may be procured of Mr. P. A. Bell, No. 73 Chamber-street, or Mr. Frazar, No. 526 Pearl-street.

N. B. The course will consist of 14 Lectures or more.

NEW-YORK, July 13, 1833.

WRIGHT'S SIN OF SLAVERY.

FOR sale at the Bookstore of James Loring—Wright's Sin of Slavery. Price 15-34 cents single, \$1.75 per doz. \$12.50 per 100. A few copies GARRISON'S FAREWELL ADDRESS, delivered in Boston, New-York, and Philadelphia, previous to his departure for Europe. July 13. 1833.

BRITISH OPINIONS!

JUST published and for sale at this Office, 'British Opinions of the American Colonization Society.' CONTENTS:—

'A Letter to Thomas Clarkson, by Jonas Cropper; and Prejudice Vincible, or the Practicability of conquering Prejudice by better means than by Slavery and Exile; in relation to the American Colonization Society.—By C. STUART.' Extracts from a pamphlet entitled—'Facts designed to exhibit the Real Character and Tendency of the American Colonization Society.—By CLERICUS.' Extracts from the Anti-Slavery (London) Reporter.—Extracts from the Liverpool Mercury.

Octavo, 36 pages. Price 85 per 100—75 cents per doz.—10 cents single.

July 19, 1833.

WANTED.

A SMART, active Colored Boy from the Country, from ten to fifteen years of age, of good character, in a Clothing Store, where he will be liberally compensated for his services, and find a permanent situation. Any person having such a boy, will please to forward a line, post paid, to the subscriber, stating his terms, which will receive immediate attention, (No. 26, Brattle-street.)

JAMES G. BARBADOS.